

MISSIONARY SPECIAL

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE
INTERESTS OF HOUSE TO HOUSE BIBLE WORK

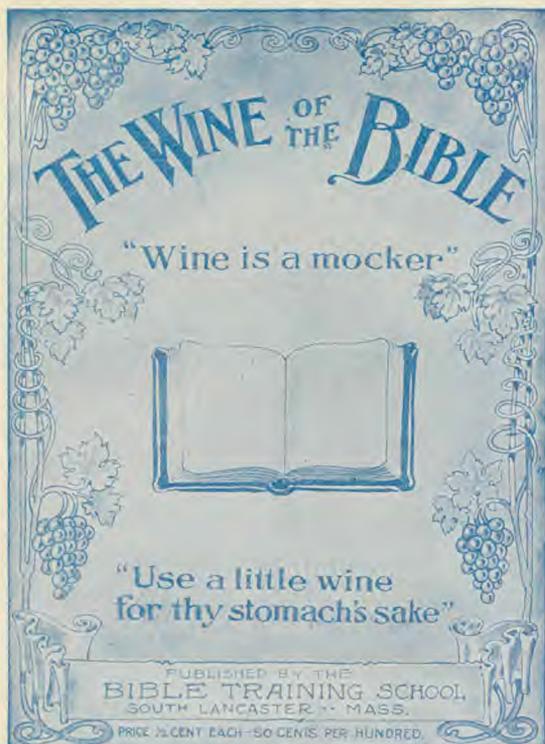
GO OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY,
AND BRING IN HITHER THE POOR, AND THE MAIMED, AND THE HALT
AND THE BLIND. -LUKE 14:21



BUT WHEN THOU MAKEST A FEAST, CALL THE
POOR, THE MAIMED, THE LAME, THE BLIND
AND THOU SHALT BE BLESSED -LUKE 14:13, 14.

SINGLE COPY

TEN CENTS



"The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The fourth and fifth pages contain the "Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid

portrayal of the pathway of the drunkard from youth to the grave. The "Wine of the Bible" can be placed in an ordinary sized envelope. Prices as follows:

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Higher Ground for the Christian

Mrs. E. G. White

THE Word of God says, “Draw nigh to God, and He will draw nigh to you.” It will require an effort on your part to walk with God. Jesus said to the man with a withered hand, “Stretch forth thine hand.” The afflicted man might have said, Lord, I have not used it for years; heal it first, and then I will stretch it forth.” But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in Him; He wants to fill your heart with love and peace and hope. If, then, you continue to cling to your darkness, you dishonor him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a poor representative of the Christian religion. Christ died for all.

The sacrifice was complete. It is your duty and privilege to show to the world that you have an entire, all-powerful Saviour. It was the Son of the Infinite God who died to purchase a full and free salvation for all that would accept it. Then why not take Him as your Saviour? He rebukes your unbelief; He honors your faith.

Go into the cellar, and you may well talk of darkness, and say, “I cannot see; I cannot see.” But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated into His image. Do not allow your thoughts to dwell continually upon the things of earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you.

"THREE p's, it is said, are required to make an athlete—purpose, practice, and persistency. These same three p's are required for the perfecting of Christian character."

Baptism

- Luke 7:28, 29. Those who heard John the Baptist, justified God by receiving his message and being baptized.
- Luke 7:30. The Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him.
- Acts 8:38, 39. To be baptized according to the scriptures, both the administrator and the candidate must go into the water.
- Rom. 6:3-5. The mode of baptism was to be "buried," or "planted together in the likeness of Christ's death."
- Luke 23:53-55. After the crucifixion, Christ's body was prepared and laid in the tomb; and baptism is a memorial of His burial.
- Matt. 28:6, 7. Christ arose from the tomb.
- Col. 3:1, 2. In like manner the one who is baptized should arise to walk in newness of life.
- Eph. 4:5. There is but one scriptural baptism.
- Acts 2:38, 39. To every one that repents of his sins, this baptism of water is necessary in order to receive the Holy Spirit.
- Mark 16:15, 16. The ministers of Christ are commissioned to preach repentance and baptism to every creature, assuring the believer

that this alone is the means of salvation.

Matt. 3:16, 17. To be thus baptized and receive the Holy Spirit would be following the example of Christ.

Acts 20:20, 21. Repentance toward God and faith in our Lord Jesus Christ is the message of salvation to both Jew and Gentile.

STUDIES ON THE BOOK OF JOEL

J. N. LOUGHBOROUGH

THE prophecy of Joel is the second of what have been denominated the "Minor Prophets." The date of this prophecy is supposed to have been during the reign of Uzziah, king of Judah. His prophecy depicts a scene of calamities, the like of which had not been previously witnessed, and should never be witnessed again. While the land was said to be "like the garden of Eden" before the predicted ravages came upon it, its after condition would be "like a desolate wilderness." But the prophet looked down to a time when there would be a restoration to the Eden state, in which time, the Lord says, "My people shall never be ashamed." This is in evident contrast with the state of things in the troublous time of which he treats; for, in that time, it is said, "Be ashamed, O ye husbandmen; howl, O ye vine-dressers, for the harvest of the field is perished."

Some writers have attempted to apply this prophecy of Joel to the past, and to some supposed calamities that came upon the land of Judea in ancient times; but it is clearly evident, however, that the mind of the prophet is taken farther down the stream of time than the days of the kingdom of Judea; for he speaks of events that, as we learn by other prophecies, are to occur just before "the great and terrible day of the Lord." Joel 2:21.

What is the event that is here called the "day of the Lord"? It is when the Lord Jesus comes the second time, when He

comes for the execution of the judgment. Concerning that time we read, in the words of the apostle Peter, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." II Peter 3:10.

So also it is spoken of by the prophet Isaiah, "For the day of the Lord shall be upon every one that is proud and lofty, upon every one that is lifted up, and he shall be brought low; in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth." Isa. 2:12, 20, 21.

This, as we shall see, is much like the description of the same time as given by John in the Revelation: "And the heavens departed as a scroll when it is rolled together, and every mountain and every island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves

in the dens and the rocks and the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of His wrath is come: who shall be able to stand?" Rev. 6:14-17.

The prophet Zephaniah speaks also of that day in these terms, "Hold thy peace

at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice: He hath bidden His guests." Zeph. 1:7. This seems to be at the same time spoken of in Rev. 19:17, 18. There, when Christ comes crowned as "King of kings, and Lord of lords," and executes judgment upon the ungodly, it is said, "To all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that you may eat the flesh of kings, and the flesh of captains, and the flesh of horses, and of them that sit on them, and the

flesh of all men, both free and bond, both small and great."

In locating his own prophecy, the prophet Joel says, "The day of the Lord cometh, it is *nigh* at hand." Joel 2:1. As we advance in the study of this prophecy, we shall see that the burden of the prophet's mind is that the people may be ready for that day.

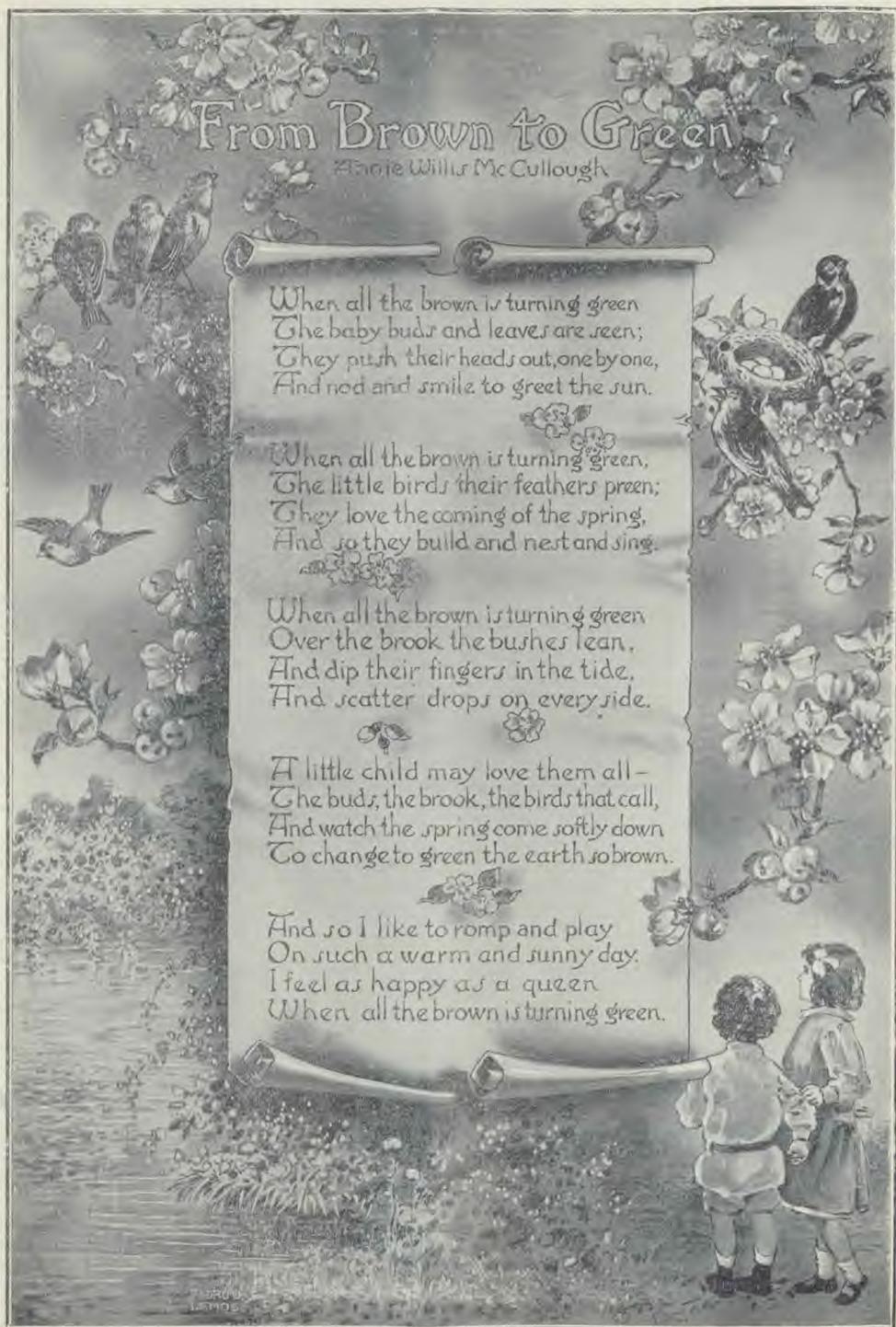
Musical Lives

SET your life to music, brother,
Other lives may catch the strain;
Other tongues now silent, brother,
May take up the glad refrain.
Every life contains a message,
Angel bright or opening flower;
Worlds majestic sing their passage;
Music crowns each passing hour.

Set your life to music, brother,
Don't leave out the minor key;
Sorrow's touch is skillful, brother,
Striking chords of sympathy.
Joy and sorrow have their pleasure,
Both possess some magic power,
Learn the secret of their treasure,
It will cheer some lonely hour.

Set your life to music, brother,
Knowing, ere you touch a key,
That the Christian only, brother,
Truly sings life's melody.
Tears and laughter, joy and pleasure,
In love's setting sweetly lay;
Life becomes a golden measure
When music crowns the pilgrim's way.

—J. W. McCord.



THE CONDITION IN THE LAST DAYS

THE Lord describes the last days as a time of disaster among the nations; as a time of war. Isa. 42:13-15. He also declares that He has trodden the winepress alone, and of the people there was none to help him. Isa. 63:1-6. This was at a time when there was no intercessor. This time is spoken of in almost every page of the Revelation; but, notwithstanding these troublous times, as we see the day of the Lord approaching, there will be many that will be saying "peace and safety." These will be deceived when sudden destruction comes upon them; but God's people are warned not to sleep, but to watch and be sober, lest that day shall overtake His people as a thief. I Thess. 5:1-7.

Below will be found words that God has spoken; and in contrast, what the Lord has told us that the people will be saying. Let these scriptures be carefully studied.

What the People Say

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, Come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people, the house of Jacob, because they replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their fingers have made: and the mean man boweth down, and the great man humbleth himself; therefore forgive them not." Isa. 2:2-9.

What God Says

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.

"Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

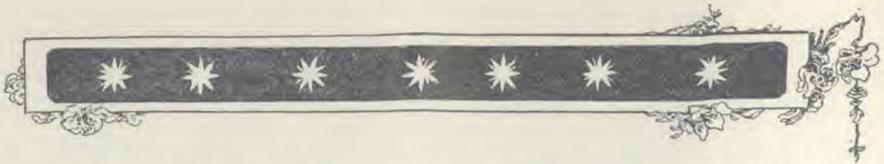
"Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.

"Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, and the fats overflow; for their wickedness is great.

"Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision.

"The sun and the moon shall be darkened, and the stars shall withdraw their shining.

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:9-16.



STUDIES IN THE MINOR PROPHETS

Jonah

IN the reign of Jeroboam II the affliction of Israel "was very bitter; for there was not any shut up, nor any left, nor any helper for Israel," and the Lord sent them Jonah, a prophet, who foretold success for the armies of Jeroboam II, which prophecy came true. II Kings 14: 25. It is quite evident that Jonah's work came in the early part of Jeroboam II's long reign of forty-one years, while Amos bore his prophecy some years later.

Jonah is best known in Bible history as the city missionary, and we will give a verse-by-verse study of the record of his work.

"Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1: 1, 2.

The message was direct from the Lord and a definite field of labor was named. Nineveh was a great wicked city, and God knew all about the wickedness, and directed Jonah to go there to labor because it was so wicked. He was not to countenance their wickedness, but was to "cry against it."

"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." Verse 3.

Jonah had no burden to work in such a field; he chose a field of his own; but when he left the field appointed him by the Lord and went his own way, he went "*from the presence of the Lord.*" When the Lord *directs* an individual to go to any field, however difficult it may be, "His presence is

there." "When He putteth forth His own sheep, He goeth before them." John 10: 4.

It is always a downward road when one turns away from the Lord's appointment. Jonah went *down* to Joppa, and when he paid his fare, he went *down* into the ship; later we find him *down* in the sides of the ship, and finally he went *down* into the sea.

Jonah found everything ready to help him in the wrong way, a ship going to Tarshish and money to pay his fare. But notwithstanding the fact that he found everything convenient in starting on the wrong road, it is stated a second time that in choosing his own course he went "from the presence of the Lord."

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Verse 4.

It means much to depart from the presence of the Lord. When Jonah walked with the Lord, God made "an hedge about him, and about his house," (Job 1: 10) and Satan could not harm him; but as soon as the Lord's presence was withdrawn, there was no protection; and the Lord permitted, or did not hinder, Satan from raising a great tempest of wind, thinking to kill Jonah while he was separated from the Lord.

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O Sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said

every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil has come upon us, and the lot fell upon Jonah." Verses 5-7.

Jonah was indifferent; he was so far astray that he could sleep while all in the ship were calling upon their gods. Seeing that Jonah was the only one not praying, he was awakened and told to pray. It was not a vain thing for the mariners to call for help in their extremity, for the Psalmist says that when those who travel on the sea cry unto the Lord in their trouble, then He bringeth them out of their distresses. *Psa. 107: 28, 29.*

God evidently put it into the hearts of the mariners to cast lots. They had first lightened the ship by casting overboard much of their cargo, but this did not save them. In like manner when the Lord appears in the clouds of heaven, the wicked will cast their idols of gold and silver to the moles and to the bats. *Isa. 2: 17-21.* There is one thing that men can cast aside that will always calm the worst storms the enemy can bring to bear upon us, and that is their sins. If Jonah had thoroughly repented, Satan's power would have been baffled. *(To be continued.)*

A DEAD-IN-EARNEST Christian can no more help leaving his mark on his neighborhood than the sunlight can help banishing the darkness and quickening all nature to life. Wherever stands a modest, loving, and faithful Christian, endeavoring quietly to serve the Master, there exists a power for righteousness and light which no human mind can measure. Inestimable results always follow the presence of one godly life among men. The person who humbly undertakes to practice his religion cannot help accomplishing more than the tasks to which he sets his hand. The influence of a true life is always greater than its actual deeds.

THE END OF THE CONTROVERSY

S. N. HASKELL

IN the previous articles it has been clearly seen, first, that the war between Christ and Satan began in heaven; second, that it was transferred to this earth, where a rival worship was set up, and the same conflict was continued here upon the earth; third, that just before the coming of the Lord in the clouds of heaven, this battle will increase in intensity,—“for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” *Rev. 12: 12.*

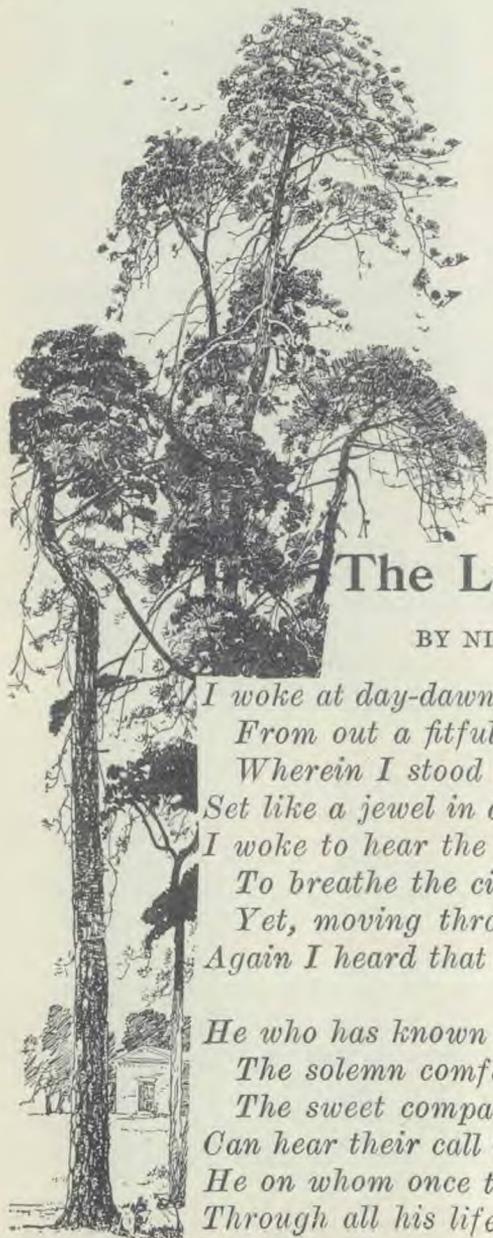
The final conflict on earth is described in *Rev. 12: 17*, as follows, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” From these words it would seem that two things stir up the ire of the devil: first, the commandments of God; and second, with the commandments of God the same people have the testimony of Jesus Christ which is explained as the spirit of prophecy. *Rev. 19: 10.* The same gift that God has ever had in His church to communicate to His people the counsels of heaven will be restored; and in its restoration it will sustain the same relation to the church of God as it ever has in the history of the past.

Every agency of the devil that his master mind has brought into existence during the six thousand years of conflict will be brought to bear upon the people who live just before the second coming of Christ. *2 Thess. 2: 8-12.* In this closing conflict the line of separation will be fully drawn between the righteous and the wicked. Christ's earthly hosts on the one side will be keeping the commandments of God and having the testimony of Jesus Christ; while Satan's army will make war with God's people because of this.

The Spirit of prophecy has ever been the eyes of the church to reveal to the people of God the artful working of the devil, and to make application of the prophecies that God has spoken in the past.

Isaiah has described this time. "He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and the strength of salvation: the fear of the Lord is his treasure." Isa. 33:5, 6.

The Word of the Lord alone will be the shield of God's people in the final crisis that is before us, and an understanding of the truths that pertain to this time will be the safety of the people of God. Those who neglect to study their Bibles will lose their hold on God and drop out by the way. God has given us the reason why any of those who were once His people will finally be lost. "*My people are destroyed for lack of knowledge*; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.



The Lure of Nature

BY NINETTE M. LOWATER

*I woke at day-dawn in the early spring
From out a fitful, half-elusive dream,
Wherein I stood beside a crystal stream,
Set like a jewel in a forest ring.
I woke to hear the clamor of the street,
To breathe the city's unrefreshing air;
Yet, moving through the crowded thoroughfare
Again I heard that stream call loud and sweet.*

*He who has known the lure of woodland ways,
The solemn comfort of the mighty hills,
The sweet companionship of singing rills,
Can hear their call in sleep, or crowded days.
He on whom once the spell of Nature falls,
Through all his life must listen when she calls.*

COURT WEEK IN HEAVEN

LUTHER WARREN

THE Judgment is now going on in heaven. The family of Adam is on trial. Your case will soon be called.

GOD IS THE JUDGE

His law is the standard. He demands perfect obedience from every human being, from birth to death. Nothing short of this can be accepted.

THE BIBLE IS THE LAW BOOK

God expects us to study it with prayer and diligence. When the world was in darkness and Bibles were few, God accepted of those who lived up to all the light they had. Now Bibles are everywhere, and no longer can ignorance be accepted as an excuse.

YOU ARE NOT YOUR OWN

All that we have belongs to God. Time, talent, and property,—all are His. We are only stewards. To use any of these things as though they were our own, is to rob God.

WITNESSES

The day you were born, an angel was sent to live with you. He brought a blank book. In this book is written every act of your life, open or secret. All your words and thoughts, and even the hidden motives of the heart, are all written down with terrible exactness.

THE LAWYER

Jesus, the Son of God, is the only person who has been admitted to the bar of heaven. He bought the right at the price of His own life-blood. Have you secured His help?

THE CONDITIONS

He will not take your case unless you fully accept His plan for you. First: Confess that you are a sinner,—a rebel against God's government, rightfully deserving punishment and death. Second: Accept the free gift of pardon by the merits of the life and death of Jesus. Third: Let Jesus

write God's perfect law in your heart, so that you will be able to give loving, loyal obedience. Will you do it? Hurry, or it will be too late.

PROOF

God appointed a Judgment Day. Acts 17:30, 31.

The hour has come. Rev. 14:6, 7.

You must be there. II Cor. 5:10.

You will be judged by the law. Eccl. 12:13, 14; Rom. 2:12; Jas. 2:12.

Jesus is the standard. Acts 17:31; Psa. 40:8; John 15:10.

You are not your own. I Cor. 6:19, 20.

Judged by your own words. Matt. 12:36, 37.

All these things are in the books. Dan. 7:9, 10; Rev. 20:12, 13.

Jesus is the Advocate. I John 2:1; Rom. 8:33, 34.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.

THE BEST LOVE STORY

LOVE is the greatest power in the world, and it is natural that love stories should have a strong fascination, but it is a pity that many spend time on second, third, or even tenth-rate love stories instead of reading the best. What the mind is filled with, inevitably influences the life and shapes the character. No one, then, can afford to read anything less than the best.

There is one Author whose love stories are safe. They are standard and cheap enough to be within the reach of all. No harm has ever resulted from reading them. No false ideas of life, no ruined happiness, can be laid at their door. If you wish to read love stories, read these. They abound in adventure, passion, exciting situations, hair-breadth escapes. The Author's works are in one series, and centre toward one

Hero, though there are a multitude of lesser characters whose histories are only second in interest to His. The Hero loves as no man ever loved, and at tremendous cost and suffering rescues His peerless bride from the clutches of her enemies. The account ends in the approved fashion, with the heartless villains all destroyed, and the bride and groom, their sufferings past, united in a beautiful home to live happily ever afterward. In fact, all the elements of the most enchanting love story are embodied in this one, and one of the best features is that the Book will bear unlimited re-reading, while at each perusal new charms appear. It cannot be too highly recommended.

A few specimen quotations will give an idea of the merit of the Book: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Greater love hath no man than this, that a man lay down his life for his friends." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "Who can separate us from the love of Christ?" "Know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."—*Alice M. Goodwin.*

The Difference

SOME murmur when their sky is clear,
And wholly bright in view,
If one small speck of dark appear
In their great heaven of blue.

But some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—*R. C. French.*

"THE entrance of thy Word giveth light; it giveth understanding unto the simple"—to those who are not self-sufficient, but who are willing to learn."

A JUST DEMAND

WE read, "The earth is the Lord's, and the fulness thereof." *Psa.* 24:1. He has given man the use of the earth, but He demands an honest rent. The amount is very moderate, only one-tenth. This is very plainly stated:—

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." *Lev.* 27:30-33. The tithe, or tenth part, is *holy*, sacred money. We have no more right to spend it for our own pleasure than we have to work upon the Sabbath.

The Lord has a use for the tithe. He says, "I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve." *Num.* 18:21-27. Paul, in *I Cor.* 9:13, 14, referred to the way in which the priests were supported in the temple, and said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The Saviour said that even garden vegetables, should be tithed. *Matt.* 23:23.

God never designed that His ministers should have to beg for their support, or resort to bazars, lottery sales, and grab-bags for their support. He has given them the tithe, or tenth. Saint and sinner are alike under obligation to pay an honest tithe. Of those who withhold their tithe the Lord says, "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me." *Mal.* 3:8, 9. Then He gives a challenge to every one: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." *Mal.* 3:10, 11. Will you pay the Lord His own?



THE SABBATH BRIDGE

THE Sabbath Bridge spans all time, and safely carries those who will walk upon it into the earth made new.

It begins in Eden; of the time before man sinned, we read: "On the seventh day God ended His work which He had made; and He *rested on the seventh day* from all His work which He had made. And *God blessed the seventh day and sanctified it; because that in it he had rested from all His work which God had created and made.*" Gen. 2:2, 3. Adam and Eve, together with the Father and the Son, rested upon this first Sabbath day of time. More than twenty-five hundred years later, amid the thunders of Sinai, the Lord's voice was heard proclaiming: Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work: but the *seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work*, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

The reason assigned for keeping the Sabbath is that it is the *very day* Jehovah rested upon and blessed at creation; this reason forms a strong arch connecting the beginning of the bridge with the first pier.

Over fifteen hundred year later, after the Saviour had given His lie on Calvary, we read in regard to those who received three years' instruction from the Saviour: "They returned, and prepared spices and ointments: and rested the Sabbath day *according to the commandment.* Luke 23:54-56. The customs or opinions of men did not decide which day was the Sabbath for these godly men and women. They kept the Sabbath "according to the commandment." This forms a strong arch connecting the two central piers of the Sabbath Bridge.

In Isa. 66:22, 23, we read that in the new earth "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me." Thus the last pier of the bridge is firmly fixed in the new earth.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

Filled His Place

"It wasn't much of a place he filled,
But he tilled and ploughed, and he ploughed and
tilled,

While the greatest cause for his soul's unrest
Was a fear that he wouldn't do his best.
So he smiled at his work and went ahead
With a tuneful heart and a Christian grace,
It wasn't much of a place he filled,
But he filled his place.

"The hands that they folded yesterday
On his breast were rough and hard—but say,
What does it matter, let me ask,
If they did get rough at a humble task?
For when life gets to the very end,
And death looks up from the pallid face,
What does it matter the place you filled,
If you filled your place?"

"I fancy the joy of paradise,
When it's given out, will cause some surprise,
For the greatest will fall, or I'm no seer,
To those that did simple duties here;
To the man who smiles and who goes ahead
With a tuneful heart and a Christian grace,
Though it wasn't much of a place he filled,
If he filled his place."

BAPTISM**Its Meaning, and How Perverted**

W. A. SPICER

A GRAVE between the new man and the old life,—that is what baptism means. The sinful past is buried, thank God. Now comes strength from heaven for the new life.

The Word of the Lord says, "We are buried with Him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The very word "baptism," as the evangelist uses it by inspiration, signifies a burial. It is the confession of faith in Christ, who went into the grave and rose again to life. And it is the great object-lesson left for all time to teach that the Christian must die to sin and the world, and have a resurrection by the power of

God to a life of obedience. Symbolical though the ordinance be, it is the symbol of reality and of actual experience.

The perversion of the ordinance into the sprinkling of the candidate, and that, too, very generally in infancy, takes away the divinely appointed object-lesson and substitutes ceremonialism for experience, inasmuch as the innocent babe can have no experience of repentance and faith, which are the conditions of baptism as Christ left the commission to His church. Dean Stanley, the famous English churchman and historian, puts the historical facts in a few words: "Immersion was the invariable practice of the primitive church. It was the almost universal practice of Christians for thirteen centuries."

It is easy to see how the perversion came about. As formalism crept in, men left out the experience of which baptism was but a symbol and open confession, and assigned to the water of baptism the merit that washed away the sin. Then in the case of a dying person, unable to be taken to the riverside or public baptistry, it was readily suggested that the water be brought in and sprinkled upon the person, in order that the merit residing in it might be imparted. And if the sprinkling of water in such a case could have so transforming an effect as to insure eternal life, why should not the child at birth be sprinkled with the regenerating waters and so its future salvation be assured?

All this is foreign to the gospel presentation of the Christian life as an actual experience, and not a profession or a conformity to ceremonial observances. The voice of Jesus rings through the ages: "The kingdom of God is at hand: repent ye, and believe the gospel." "He that believeth and is baptized shall be saved." So simple and plain are the steps into life eternal. Let us also follow the Master's own example and command in this matter.

TWO BLIND MEN HEALED

WHEN Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us.

And when He was come into the house, the blind men came to Him: and Jesus said unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

Then touched He their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

But they, when they were departed, spread abroad His fame in all that country.

Matt. 9:27-31.

PARABLE OF THE TALENTS

J. N. LOUGHBOROUGH

IN that time when the Master has gone in to the marriage, when the cleansing of the sanctuary (the investigative judgment) is going on, when the Lord's people are watching and waiting, not knowing the hour of His coming,—in that day, and at that time, and to that people, does the parable of the talents apply; and by it we at this time are instructed. With this thought in mind let us read the parable:—

“For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went

and traded with the same, and made them gain other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy lord. He also that had received the two talents came and said,

Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I had not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it to him that hath the ten talents. For unto every one that hath (improved on that entrusted to him), shall be given, and he shall have abundance: but from him that hath not (used that entrusted to him), shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:14-30.

One essential lesson to be learned from the parable of the talents is, that when the Master is about to come, all who have a knowledge of the event should be doing all in their power to extend the light concerning His coming, and should be making the needful preparation to meet Him in peace.

In our Saviour's approval of those placed on the right hand in that day, we may understand the nature of the work which should now engage the attention of His people. He says, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me:

I was sick, and ye visited Me: I was in prison, and ye came unto Me, Then shall the righteous answer Him, saying, When saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto the least of these, my brethren, ye have done it unto Me." Matt. 25:35-40.

We are in the very time when this parable has its application. Poverty, affliction, suffering, and distress, abound on every hand. And this condition of things is not to diminish, but rather to increase. Happy will it be for all who improve their talents in ministering to the needy in this time—ministering to their needs, physical and spiritual. Such, and such only, will receive at last the plaudit of the Master, "Well done, thou good and faithful servant."

AVOID a slanderer as you would a scorpion; both sting for the mere pleasure of doing it.

THE CHANGE OF THE SABBATH

G. I. BUTLER

IT is admitted by orthodox Christians, generally, that for four thousand years the seventh-day Sabbath, or Saturday, as now named, was observed by all believers in the true God. From Adam to Christ there was no other weekly Sabbath. But now we find Christians generally observing Sunday, the first day of the week.

How came this change? So far as the Bible record is concerned, there is not the slightest hint that any change in the Sabbath was ever made. The fourth commandment which says, "Remember the Sabbath day, to keep it holy, . . . the seventh day is the Sabbath of the Lord thy God," reads just as it always did, word for

word, and letter for letter. All must admit that it required the observance of the seventh day all that long period. How then could it require a different day when not the slightest change had occurred in the commandment? And no account of a change is found in the record. The change, therefore, came after the canon of inspiration was complete; therefore, it must be a change wrought solely by human authority; for the Bible must ever be the standard of the Christian's authority.

The necessary brevity of this article forbids the insertion of documentary evidence, showing how the change was brought about. A small volume, "The Change of the Sabbath," written by the author of this article, published by the Southern Publishing Association, 24th Ave., North, Nashville, Tenn., gives the testimony and historical authority.

Suffice it to say that the change was a gradual process, taking several centuries. The Catholic church, in all its doctrinal books and catechisms, declarations of popes, counsels, priests, and laymen, claims the honor of having made the change.

God predicted that this power would change His law. Dan. 7:25. History demonstrates it by abundance of evidence. Leading secular papers substantiate it above all question.

The Protestant churches brought Sunday Sabbath-keeping with them from the Catholic church in the great Reformation, as well as some other doctrines derived from that church alone. Any intelligent, candid investigator will be forced to this conclusion. The last work of God's true people on the earth before Christ comes, will be a full reformation from all false doctrines of the great apostasy, and a return to the obedience of God's holy law and the Sabbath which that law enforces. In other words, the last message of warning (Rev. 14: 6-12), will be proclaimed to the world, then Christ will come. This work is now going to the ends of the earth. "Here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

LEAVE IT WITH HIM

Yes; leave it with Him;
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care
As they grow;
Dropped down in the valley,
The field—anywhere—
Therefore they grow.

They grow in their beauty, arrayed in pure white;
They grow clothed in glory by heaven's own light,
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From His store;
But you who are loved
And guarded and led,
How much more

Will He clothe you and feed you and give you
His care?

Then leave it with Him; He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.

Whatever you need, if you ask it in prayer,
You can leave it with Him; for you are His care,
You, you know.

The Price of a Drink

Josephine Pollard



"Five cents a glass!" Does any one think
That that is really the price of a drink?
"Five cents a glass," I hear you say,
"Why, that isn't very much to pay."
Ah, no, indeed; 'tis a very small sum
You are passing over, 'twixt finger and thumb;
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink? Let him decide
Who has lost his courage and lost his pride,
And lies a groveling heap of clay,
Not far removed from a beast, to-day.

The price of a drink? Let that one tell
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell,
Honor and virtue, love and truth,
All the glory and pride of youth;
Hopes of manhood, and wreath of fame,
High endeavor and noble aim—
These are the treasures thrown away
As the price of a drink, from day to day.

"Five cents a glass!" How Satan laughed,
As over the bar the young man quaffed
The beaded liquor, for the demon knew
The terrible work that drink would do,
And ere the morning the victim lay
With his life-blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken stain,
Where foul disease, like a vampire, crawls,
With outstretched wings o'er the moldy walls,
There poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There shame, in a corner, crouches low,
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass" Oh, if that were all,
The sacrifice would, indeed, be small
But the money's worth is the least amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetite.
"Five cents a glass!" Does any one think
That that is really the price of a drink?



HOW SHALL WE READ THE BIBLE NO. 7

F. C. GILBERT

EVERY reader of the New Testament must appreciate the condition in which the Jews were when Christ came to earth. They had been entirely misled by the rabbis, and the teaching of the truth of God had become perverted. They had been taught the Bible could be interpreted in many ways, and one of the greatest Jewish rabbis who ever lived, has laid down the law that any text of Scripture may be explained in any of thirty-two different ways, and each way is correct.

Thus can be seen the need of a true teacher of the Word of God and the necessity of a true interpretation. So when the Saviour came to teach men He took the position that He was the true expounder of Moses and the prophets. But this was the position the rabbis had held for many centuries. They claimed their whole life's work was to expound the Word of God as given by Moses and the prophets. They were hired to do that, and it was in the performance of this duty that they were spending their entire time and all their strength.

But it was evident that either Jesus was wrong and the rabbis were right, or else the reverse was true. It was apparent to the people that there were square contradictions between Jesus and the rabbinical teachers, although the claims were made by some that they might be harmonized. This no doubt was one of the reasons why Nicodemus came to Jesus by night, and doubtless this was why it was that other prominent Jews took sides with Christ. But it was evident to Christ that there could be no harmony between Himself and those teachers, even though they were the appointed guardians of the oracles.

Christ repeatedly told the people that if they believed Moses and the prophets, they

would have believed Him; for Moses wrote of Him. John 5:45-47. At the same time the rabbis claimed they were Moses' disciples; they knew that what God told Moses was true; they were following Moses in every respect; and they believed in Moses. They claimed they knew nothing about Jesus, and did not know anything of his authority. They appealed to their customs and to their history; they appealed to their schools and to their educators. John 9:28, 29; Luke 20:1, 2; John 7:15.

Finally there came a crisis in their experience which demonstrated who was the true teacher, and who was the true expounder of the Word of God.

The Pharisees had been having quite an experience with the Saviour along these lines, as will be seen by reading John, chapters 5, 6, and 7. So these rabbis made up their mind they would fix a trap for Jesus, and publicly expose him before all the people. Jesus never having mixed with any of the rabbinical scholars, they supposed that His scholarship was worthless. While they doubtless admitted that He may have had some knowledge of certain things, and in some way He did get a following, they decided that they would publicly expose Him, and thus show to the people His ignorance of learning and scholarship.

So they found a woman who had openly violated the seventh commandment. They knew what the Bible taught, and they knew also some of the historical statements which were given concerning people found guilty of this sin. They knew that whatever answer Jesus would give they could entrap Him, and thus expose Him. So they came to Him and told Him what they had discovered, and said to Him: "Now Moses in the law commanded us, that such should

be stoned: but what sayest thou?" John 8. 1-6. This they did to accuse Him, and literally, to provoke Him. Jesus apparently took no notice of them, and kept writing on the ground. They thought they had Him trapped this time, and so they just kept on tantalizing Him before the people to show them how little He knew, and that now He was caught.

Finally Jesus raised Himself, and said unto them: "He that is without sin among you, let him first cast a stone at her." Verse 7. Now this was not merely saying that any person among them that was guiltless of *any* sin should cast the first stone, but that person among them who was guiltless of the *same* sin should cast the first stone. By the reading of Deut. 17 and 22, it will be seen that the witness must always cast the first stone, but he must be guiltless of the same sin; for if he were guilty, then he, too, should have been put to death. So it was practically telling them to let that person among them who was not guilty of the same sin, cast the first stone. And there was not one person there who dared to cast the stone. Every one left, and the Saviour was with the woman alone.

Yes, it was determined who was the true teacher of the Word of God. Jesus had the Holy Spirit, and through the Holy Ghost He gave commandments unto the people. Acts 1:2. It was necessary then to have the Holy Spirit to give to the people the true idea of the Word of God, and it is equally so at the present time.

THE BOOK OF SONGS

WHEREVER we rightly read the Bible, in the Old or New Testament, in Moses or the Psalms, in the Prophets or the Evangelists, we find it so full of gladness and thanksgiving that we may well call it one great book of songs which God gives us to sing in the house of our pilgrim-

age. And there is a strain of rejoicing and hope for every day's march and for every night's rest in the heavenward journey.

Sometimes, it is true, the divine songs of the Bible are written in the plainest prose. Sometimes they are given as the text of sober history. Sometimes they take the prudential form of proverb and parable. Sometimes they are graced with the courtesies of friendly epistle, and then they are intoned with the burden of prophecy. Sometimes the inspired minstrel himself has set them to the music of the harp. But every chapter of the sacred Book has something to gladden the heart and to supply themes of song. Every page pours the light of hope upon the paths of the despondent. Wherever we wander through its green pastures or beside its silvery waters we find ourselves compassed about with songs of deliverance.

When once our hearts are tuned to gratitude and praise, we find themes for song wherever we open the divine Word. We read them in the record of the sacred scribe, and we learn them from the hallowed lips that angel hands have touched with heavenly fire. They come to us in the thunders of the deluge which drowned a world, in the crash of the earthquake that overthrew cities, and in the roar of the sea that divided for one host to pass over and closed for another host to drown. They speak to us with a human voice from the thick cloud of the darkened mount, and from the moonlit garden where Jesus bows in agony. From the deep night of judgment and affliction and sacrificial passion we learn songs of hope and of trust, of endurance and of victory.

And these mighty themes, that stirred the souls of saints and heroes in the olden time, are still mighty in the world. They come to millions of homes like strong angels to defend and to deliver in the darkest hour. They steal into our hearts with the

gentleness of the dew and with the silence of sunlight. When trials are to be borne, the divine songs of the Bible brace our hearts with patience. When foes are to be met, they lead us forth to the field of conflict, and they inspire courage and victory amid the shock of arms and the shout of battle. When deeds of daring are to be done, they stir our blood like the blast of a trumpet; and they sing sweet and low in the still chamber of the sick and suffering, and beside the lowly cradle where angels guard the sleeping infant's rest.—*March.*

WHEREVER are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives!

—George Houghton.

SINAI

AND THE SECOND COMING OF CHRIST

S. N. HASKELL

THE giving of the law upon Mount Sinai and the second coming of Christ to this earth are two events that will stand prominent throughout eternity. Eternity has no beginning and no end. The seven thousand years of this earth's history are measured out of eternity, and one of the greatest events that has happened in eternity is the giving of the law upon Mount Sinai, when the God of the universe made a covenant with fallen humanity. Ex. 19 : 3-9.

Moses speaks of this event as the most wonderful that had ever been known. For God to come down out of heaven with "ten thousand of his saints" (angels), to give His law and make a covenant with the people, who were sinners, was most wonderful indeed. Deut. 33 : 1-3.

Again he describes it as follows : "Ask now of the days that are past, which were

before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deut. 4 : 32, 33.

He took His people from the midst of a sinful nation and made a covenant with them as a nation; "by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great errors," and brought them into the wilderness. This was done that man "mightest know that the Lord, He is God; there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee : and upon earth He shewed thee His great fire; and thou heardest His words out of the midst of the fire." And He wrote His law upon tables of stone. Deut. 4 : 11-13, 34-36.

When He came down upon Mount Sinai, "He bowed the heavens, also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly : yea, He did fly upon the wings of the wind." Psa. 18 : 9, 10. Again, David says, "The chariots of God are twenty thousand, even thousands of angels : the Lord is among them, as in Sinai, in the holy place." Psa. 68 : 17.

At the second coming of Christ "clouds and darkness are round about Him : righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth." Psa. 97 : 1-5.

That same law that was spoken upon Mount Sinai He will openly show in the sight of all the heathen. Psa. 98 : 2. When

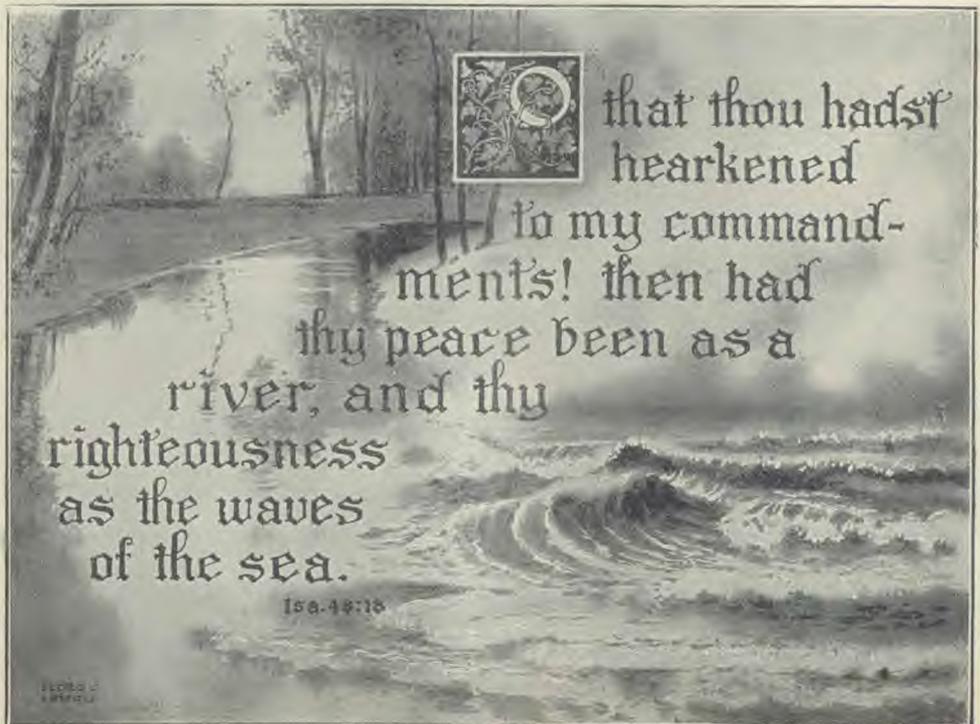
Christ comes the second time, He will be accompanied by every angel in glory. Matt. 25:31. God comes with Christ to take to Himself His people who have kept His law. This is "the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. At this time every island shall flee away, and the mountains will not be found; there will be voices and thunderings and lightnings, and a great earthquake such as has not been since men were upon the earth, so mighty an earthquake, and so great. Rev. 16:18-20.

When God came down upon Mount Sinai, the people of God begged Moses to speak to them, and not have God speak to them, lest they be consumed. When He comes the second time, He will roar from Zion, and utter His voice from Jerusalem. He will punish the inhabitants of the earth, and "a noise shall come even to the ends of the earth; for the Lord hath a contro-

versy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." Amos 1:2; Jer. 25:29-31; I Cor. 15:53-55. Then the wicked will call to the mountains and rocks, "Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:14-17.

But the righteous will look up and say, "Lo, this is *our* God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation. Isa. 25:9.

This is the consummation of the Christian's hope; it is the deliverance of the people of God. From this time onward there will be no more sin; no more separation from God. Now is the time when men may make their peace with God, keep His covenant, and be saved with an everlasting salvation in the kingdom.



How Not To Forget

MANY persons frequently remark, "How I wish I could remember the Bible texts or tell where they are, but I cannot," etc. And yet many of these same persons will talk glibly of fashion, of their business, and of neighborhood gossip, giving supposed facts, names, and dates without difficulty. Now what are the reasons why they cannot remember the words of God? Principally two: (1) They lack the interest in the Word of God that they have in temporal things; and (2) they do not talk about the Word, they do not tell it to others. Every time we tell a thing of interest to others we engrave it more deeply on our own memory. Do you desire to remember the wonderful words of life? Take an interest in them; tell the sweet story to other hearts. You will be surprised at the results.

MAN, BEAST, BREATH, AND SPIRIT

GOD created man and beast; both were created from the dust of the earth; both had the same breath of life.

Regarding man God said, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Concerning beasts God said, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." Gen. 2:19.

The breath of life in man was breathed into his nostrils. Isaiah says, "whose breath is in his nostrils." Isa. 2:22.

Of the beasts God said, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, . . . all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:21, 22.

From this it is evident that the breath of

life was in the nostrils of the beasts, as well as in man, and both were created from the dust of the ground. The breath of life that was in man was called the Spirit of God. "All the while my breath is in me, and the Spirit of God is in my nostrils." Job 27:3. See also James 2:26, where in the margin "spirit" and "breath" are synonymous. The breath of the beasts is said also to be the spirit. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3:21. Again, Solomon says, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath." Eccl. 3:18, 19. When man dies it is distinctly stated: "Then shall the dust return to the earth as it was; and the spirit (or breath) shall return unto God who gave it." Eccl. 12:7. In this respect man and beast are the same; both were created from the dust; both had the same breath of life in their nostrils; and when they die, both return to *their* dust.

God said concerning the beasts, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Psa. 104:29, 30. See also Rom. 8:19-23. God originally designed that man and beast should live on this earth; for they are of the earth, earthy. When the earth is renewed both man and beast will live on the earth again; it will be Eden restored. The only hope of man is the resurrection, and the hope of the beasts is the recreation.

There is no knowledge in man when his breath goeth forth, for "he returneth to his earth; in that very day his thoughts perish." Psa. 146:3, 4. "Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6.

The difference between man and beast

is not, therefore, in their physical nature, but it is in their moral nature. Man was made in the image of God; he possessed a consciousness of right and wrong, and, therefore, had a moral relation to God that the beasts of the field do not possess. Gen. 1:26, 27. And God made man responsible for his moral character; so when he sinned, it became necessary to have his character changed and to "put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3:9, 10.

PROPHECY FOR THE BELIEVERS

C. L. TAGGART

PROPHECY is future history made known to believers by God Himself or through His prophets. At an early date the Lord said to man, "Of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. 2:17. Here is a revelation made known. A sinner who wants to criticise the Word of God will take this statement alone and declare God does not do what He says He will do. We do not wish to say that God reversed this decision. He did die a spiritual death that day. Yet we might take another view of this "dying thou shalt die" death begun that day. It is safe to say, however, that we find where the Lord did for good and just reasons change his decisions.

In the 24th chapter of second Samuel we learn by a careful study that the angel of the Lord after he has stretched forth his hand to do as bidden of God, "the Lord repented him of the evil and said to the angel that destroyed the people, it 'is enough.'"

Abraham is instructed of God to slay his son Isaac. When he proceeds, an angel from heaven prevents him from doing it,

Thus God does not permit him to literally carry out what He said should be done.

The Lord told Jonah to cry, "Yet forty days and Nineveh shall be overthrown." In other words he says without any reserve that at the end of that time, Nineveh would be destroyed. It was not destroyed because the people repented in sackcloth and ashes. Now shall we place Jonah among the false prophets because this prediction did not occur?

Isaiah, a prophet of God, said to Hezekiah, "Thus saith the Lord, Set thine house in order for thou shalt die and not live." Hezekiah plead with the Lord, and He lengthened his life fifteen years. Isaiah first told him he was going to die; there was no proviso given. He had to return to tell him he would live fifteen years. This prophet said one thing, then returned and said another. Because of this does any one call him a false prophet? Of course unbelievers would scoff at this, but we are told that prophecy is not for them anyway.

Through the prophet of God, Israel was told to go up and possess the land of Caanan. Later it is said to the same people, "Go not up."

Again and again has the Lord said through His prophets that a certain thing is to be done. He makes no provisions. If the people change for good or bad as the case may be, the decision is changed accordingly.

From the foregoing the child of God understands the workings of the Spirit of God. Should the servant of the Lord say a certain thing must be done, then, directed by the Lord, says that another thing contrary to that must be performed, he knows that circumstances have altered the case. The unbeliever sees no light in this. For this reason the Lord says, "Prophesying serveth not for them that believe not, but for them that believe."



QUESTION BOX

What is the lesson of Mark 7:25-30?

It shows earnest faith in Christ on the part of a woman who was not a Jew. She was willing to take any position, and even to be counted as a dog, if she could share some of the blessings unappreciated by the Jews, who were the chosen people of God. So is it with the different nationalities. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29; also I Cor. 7:19.

A correspondent asks for an explanation of Prov. 31:4-7.

No explanation can be given beyond what the Scripture itself makes. The fourth and fifth verses distinctly state that it is not for kings, nor for princes to drink wine or strong drink. Verse five gives the reason why,—that they forget the law and pervert judgment. The sixth verse states what men do, not what they should do; and the seventh verse tells the effect of it.

How often it is that men become discouraged and give themselves to drink; they are ready to perish, and drink to forget their miseries. To make it appear that this sanctions drinking strong drink would be to pervert the scriptures to one's own destruction; for the Bible most positively states that we are not to look "upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. 23:31, 32.

Who are the ten thousand saints of Deut. 33:2?

The text reads, "The Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and He came with ten thou-

sand of His saints: from His right hand went a fiery law for them."

This Scripture doubtless refers to the time when God came down upon Mt. Sinai and spoke the ten commandments. In the fourteenth verse of Jude we have a similar expression referring to Christ's second coming in the clouds of heaven, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints."

Young says, "To become a myriad, ten thousand." This may refer to a definite number, or simply to a vast number. If a definite number, it is probably what might be termed the body-guard of Jehovah.

Saint means holy, and applies to angels as well as to men. God's throne is composed of angels, or holy ones. Ezek. 1:1-28.

Again in Psa. 18:10, we read, "He rode upon a cherub and did fly: yea, He did fly upon the wings of the wind." And again, "The chariots of God are twenty thousand, even many thousands of angels, [margin] the Lord is among them, as in Sinai, in the holy place." Psa. 68:17. This cannot refer to the entire number of angels, for there are more than a hundred million of them. Dan. 7:10; Rev. 5:11.

A correspondent writes, "Some claim that the words of Rev. 20:5, 'The rest of the dead lived not again until the thousand years were finished,' are spurious, and are not found in the oldest manuscripts, etc." The same is claimed for many portions of Scripture, where some man-made theory is spoiled by the reading of the text. If some of these wonderfully wise men were only a little wiser, they would never expose their ignorance by taking such a position.

Before the art of printing was known, both the New and the Old Testaments were transcribed, and some mistakes occurred. This accounts for some variations in the manuscripts. Then, again,

the New Testament was written by different individuals, and the translators selected from the different manuscripts; and some of these manuscripts contained some things that the others did not: some contained only parts of the New Testament. When King James had the Bible translated, he took every precaution against all such errors. He had over fifty men, the most able and most learned of his day, engaged in the translation of the Bible. It is usually safe to follow King James' Version as to what is in the original, and what is not in the original; as they had access to all the ancient manuscripts in a time of severest criticism

as to what the Bible contained. The restrictions he placed on the translators, and his arrangements for having the Bible translated, guarded it against errors. No one man's opinion was allowed to be expressed, except in the marginal readings, and these are found in italics. Where the same word might be translated in two ways, and some of the translators preferred one and some another, the majority decided which one should be placed in the text as the Bible, and the minority's translation of the word was placed in the margin. In this way we have our marginal readings, which sometimes give a clearer sense than the regular version.



THE POWER OF FAITH

I HAVE frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring.

Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second vail, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up.

But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confused faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that word can claim its glorious promises.

"If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "Whatsoever we ask we receive of Him, because we keep His *commandments* and do those things that are pleasing in His sight." 1 John 3:22.

We should be much in secret prayer. Christ is the vine, we are the branches. And, if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine, for separated from the Vine, we have no strength.—"*Early Writings*," pages 61, 62.

WHICH DAY WOULD JESUS KEEP

G. B. THOMPSON

THERE is much controversy in the world concerning the Sabbath question. The majority of professed Christians observe the first day of the week, while the only divine Sabbath commandment in existence says: "The *seventh day* is the Sabbath of the Lord thy God." Ex. 20: 10. Which is right, the people or God's holy law? I think I hear you say, "I guess the law must stand." Amen. Read Psa. 111: 7, 8.

But you ask, "Which day would Jesus keep if He were on the earth today?" This is a proper question, and the Bible answers it. "What," says one, "does God's Word tell us which day the Master would observe if He were on the earth *now*?" It certainly does; the Bible is a wonderful book.

But as to the text,—well, there are several. You will notice the first, that when Jesus was on earth *He kept the seventh day*. Luke 4:16; Mark 1:21. Yes, that is plain. Well, in Heb. 13:8, we read, "*Jesus Christ the same yesterday, today, and forever.*" Yesterday covers all the eternity of the past; today is the present; forever includes all the future eternal ages. *Jesus is unchangeable*. Bless His name! Heb. 1:10-12; Mal. 3:6. He is the same compassionate, loving Redeemer as when he walked on the shores of Galilee, and being unchangeable, if on the earth today, He would observe the same day He kept when here, and every seventh day He would wend His way to some humble place of worship where those who observe His holy day were assembled. Sunday, He would doubtless go about His work as usual.

Dear reader, are you keeping the day Jesus would keep if on the earth? If not, will you not turn your feet into the way of His precept, and receive His gracious approbation?

The Enduring

A MISTY memory—faint, far away,
And vague and dim as childhood's long lost day—
Forever haunts and holds me with a spell
Of awe and wonder undefinable—
A grimy old engraving tacked upon
A shoe-shop wall,—an ancient temple drawn,
Of crumbling granite, sagging portico,
And gray, forbidding gateway grim as woe;
And o'er the portal, cut in antique line,
The words, cut likewise in this brain of mine,
"Would'st have a friend? Would'st know what
friend is best?"
Have God thy friend: He passeth all the rest."

Again the old shoemaker pounds and pounds
Resentfully, as the loud laugh resounds:
And the coarse jest bandied round the throng
That smokes about the smoldering stove, and long,
Tempestuous disputes arise, and then
Even as all like discords, die again;
The while a barefoot boy more gravely heeds
The quaint old picture, and tiptoeing, reads
There in the rainy gloom the legend o'er
The lowering portal of the old church door,—
"Would'st have a friend? Would'st know what
friend is best?"
Have God thy friend: He passeth all the rest."

So older, older, older, year by year
The boy has grown, that now, an old man here,
He seems a part of Allegory, where
He stands before Life as an old print there.
Still awed, and marvelling what light must be
Hid by the door that bars Futurity,
Though ever clearer than with eyes of youth,
He reads with his old eyes—and tears, forsooth:
"Would'st have a friend? Would'st know what
friend is best?"
Have God thy friend: He passeth all the rest."

—James Whitcomb Riley.

"That's Different"

THERE is a story told of a somewhat eccentric preacher who was driving along a country road when something about the appearance of a farmhouse attracted him. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential; so, leaving his carriage, he went to the door.

A middle-aged woman answered the summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared; but though he repeated his inquiry, he received no answer; and when he had gone, she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to the church?" demanded the husband. The wife shook her head. "Didn't you tell him we give money every Sunday?" Again the gray head made its negative reply. "'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here,—that's different."

"*That's different.*" How true! It is easy to have a form; but there is no salvation in it. Though God himself ordained the form, it is only of value when filled with the power of the spirit of life. The Pharisees gave money: those who were rich put in much. But the widow gave more than all the rest. The Pharisees paid tithe, and this God ordained; but without an indwelling Christ it is of no value. To give, to pay tithe, to maintain the form, is one thing; but to have an indwelling Saviour—"that's different."

Reader, how is it in your home? Does Jesus of Nazareth live there?

—Selected.

WHAT WILL BECOME OF THE WICKED?

S. N. HASKELL

SAGES and philosophers have queried and reasoned, reasoned and drawn their conclusions. Yet, What is the final fate of the wicked? is a live question. David, the king of Israel, said, "I was envious at the foolish." Psa. 73:3-12. Judging from what he saw, he was led to exclaim, "Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say I will

speaking thus, behold I should offend against the generation of thy children. When I thought to know this, it was too painful for me." Psa. 73:13-16. But he adds, "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." Psa. 73:17, 18.

He saw in the service of the sanctuary a solution of this question, something that showed him that they stood in slippery places. They were cast down to destruction. The Levitical system was the gospel veiled. It was God's kindergarten method for instructing humanity. Psa. 77:13. It revealed a Christian experience after which the soul of David longed and thirsted. Psa. 63:1, 2.

But what was there in the rites of the sacrificial system that particularly revealed the end of the wicked? We have a key that solves the problem. David says, "I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." Psa. 37:35, 36. Again, he says, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psa. 37:9, 10.

Let us examine the process as revealed in the Mosaic economy. When an individual sinned, he was to bring an offering and kill it. The priest then presented either the blood or the flesh before the Lord. Then the sinner separated all the fat from the offering, and the priest took it and burned it upon the brazen altar. Lev. 4:27-29. It was a sweet savor to the Lord; for it represented the sin destroyed while the sinner was saved. If sin is not separated from the sinner, he will burn with it.



BIBLE READER'S CLASS

THE subject of the sanctuary is one of vital importance to every child of God. If we love our heavenly Father, we will love to study of His dwelling place.

I

The Sanctuary

- Ex. 25:8. The earthly sanctuary was built that God might dwell among His people.
- Ex. 25:9. It was a pattern of God's tabernacle in heaven.
- Psa. 33:13, 14. The tabernacle was God's habitation.
- Ex. 25:40. Moses was instructed to make the earthly tabernacle according to the pattern showed him in the mount.
- Heb. 8:3-5. The priestly service also was to be after the heavenly pattern.
- Ex. 15:17. When Israel crossed the Red Sea, God promised to build a sanctuary in Canaan.
- Psa. 78:54. This land was the border of His sanctuary.
- Psa. 78:69. It was built like high palaces.
- II Chron. 3:1. Mount Moriah was its particular location.
- Psa. 48:2. The city was on the north side of Mount Zion.
- Psa. 48:1. This mountain was called the mountain of His holiness.
- Isa. 60:13. The place of the sanctuary was to be beautified with trees.
- Rev. 14:1. The remnant church will stand upon Mount Zion.

From the above it is seen that God's

dwelling place had a particular location, and it all was a figure of what will be in the new earth. The whole arrangement was to impress the mind with the reality of a future reward, and to be a bond of union between this world and the new earth.

II

The History of the Sanctuary

- Lev. 19:30; 26:2. God would have His sanctuary revered by the people.
- Num. 1:50-53. The tribe of Levi was given special charge of the sanctuary.
- Num. 18:1. The priests were responsible and bare the "iniquity of the sanctuary."
- Acts 7:44, 45. The tabernacle was carried into the promised land.
- Josh. 18:1; 19:51. It was set up in Shiloh.
- Josh. 22:19. It was called "the Lord's tabernacle."
- Josh. 24:26. It was called "the sanctuary of the Lord."
- Judges 20:18, 23. It was called "the house of the Lord" where the people went to ask counsel.
- I Sam. 2:32. It was called God's "habitation."
- Psa. 78:59-61. On account of sin God forsook the sanctuary.
- II Sam. 6:1-11. The ark was finally carried to the house of Obed-edom.
- I Chron. 15:25-28. David removed it into the city.
- I Chron. 28:11-19. God by His spirit revealed to David the real sanctuary in heaven.
- I Chron. 28:11, 20. He gave the view to Solomon who was to build the temple.

Acts 7:46-49. Solomon built the house according to the pattern of the one in heaven.

In all the history of the sanctuary the reader will notice that the lesson of the personality and holiness of God is made prominent. God's dwelling place in heaven is as real as the people themselves, and by having a dwelling place in an earthly temple, He wished to give the people a correct idea of His real dwelling place in heaven.

III

History of the Sanctuary—Continued

- II Chron. 6:39, 26, 27, 30. Solomon's prayer at the dedication of the temple taught that all true repentance would recognize the earthly sanctuary as the dwelling place of Jehovah.
- II Chron. 6:12-40. If the recognition of this earthly sanctuary was so important, how much more important it must be for the people of God to turn their hearts toward the heavenly sanctuary and to study the work of our High Priest in heaven.
- II Chron. 7:12-16. God appeared to Solomon and promised him all he had asked for.
- II Chron. 7:17-22. The promise was on condition that they would obey the Lord. If they disobeyed, He would make their sanctuary desolate.
- Jer. 7:12-14; 26:6. Four hundred years later God warned His people that if they disobeyed, He would make the sanctuary like Shiloh.
- Psa. 78:59-61. Because of the sins of His people He forsook the sanctuary.
- II Chron. 36:16-19. Because of sin the temple was destroyed.
- II Chron. 36:20-23. It remained desolate until the reign of the Persian kings.
- Dan. 9:2, 17. Near the close of this time Daniel prayed, "Cause thy face to shine upon thy sanctuary that is desolate."
- Ezra 1:1-4. Cyrus issued the decree for the rebuilding of the sanctuary.
- Ezra 3:8, 10. The foundation was laid the second year after the Jews returned to Jerusalem.
- Zech. 1:16; 2:10. God dwelt in the sanctuary after it was built.
- Haggai 2:9. The glory of this latter house was greater than the former, for Christ came in person to this temple.
- Matt. 23:37, 38; Lu'ke 13:24, 25. When they rejected the Messiah, their house was left unto them desolate.
- Dan. 9:27. It will remain desolate until the consummation.

Moses built the tabernacle in the wilderness about 1490 B. C. It was forsaken at Shiloh about 1141 B. C. Solomon built the temple 1005 B. C. It was forsaken by the Lord 588 B. C. It was rebuilt by Zerubbabel 515 B. C. Left desolate 31 A. D., it was destroyed by Titus 70 A. D. Thus closes the history of the typical sanctuary.

IV

The Earthly Sanctuary Gives Place to the Heavenly Sanctuary

- Heb. 9:1. "The first covenant had also ordinances of divine service and a worldly sanctuary."
- Heb. 8:1, 2. Jesus, the Messiah, is the High Priest in the heavenly sanctuary.
- Heb. 9:6-8. The way into the heavenly sanctuary was not "made manifest" during the typical service in the earthly.
- Heb. 9:11, 12. When the work in our earthly sanctuary was accomplished, the Lord revealed the work in the heavenly.
- Heb. 9:9, 10. The typical was to continue until the time of reformation.
- Heb. 9:13, 15. If there was any virtue in the earthly, there is far more in the heavenly service.
- Matt. 27:50, 51; Luke 23:45. The rending of the veil at the death of Christ, showed that the service in the earthly temple was finished.
- Luke 13:34, 35. Christ declared that the earthly house was desolate.
- Heb. 8:1-6. This is the sanctuary connected with the host of Dan. 8:11, for there has been no sanctuary since its destruction A. D. 70.
- Heb. 9:23, 24. The pattern of the heavenly sanctuary was superceded by the heavenly itself.
- I Thess. 2:4, 7. To say the church was the sanctuary would be antichrist, "the mystery of iniquity," for it is placing man in God's stead.

The sanctuary was to reveal Christ and His method of removing sin and saving the sinner. All the work in the earthly sanctuary pointed to the personality of Christ and to His work; any line of reasoning that would direct the mind to some other object, does violence to the truth of God.

"The Revelation of Jesus Christ"

"THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev: 1 1-3.

Whose revelation is this book of Revelation declared to be?

"The Revelation of Jesus Christ"; "The Revelation of Jesus, the Messiah."—*Syriac*; "The Apocalypse, or Unveiling of Jesus Christ."—*The Newberry Bible*.

Who gave this Revelation to Jesus?

"Which God gave unto him."

For what purpose did the Father give this Revelation to Jesus?

"To shew ("open,"—*Wycliffe*) unto his servants things which must shortly come to pass." "That He might make known to His servants certain events which must shortly come to pass."—*Weymouth's Trans.*

How did Jesus proceed to show these things unto his servants?

"He sent and signified it by his angel ("Gabriel," Luke 1: 19) unto his servant John"; "He sent and made it known by signs, or symbols through His angel unto His bond-servant John."—*The Newberry Bible*.

What did John do when these things were made known to him?

"Who bare record;" "Witness,"—R. V.; "Who bore witness,"—*Syriac*; "Who gave testimony,"—*Fenton's Trans.*

Of what three things did John bare witness?

"Of the word of God, and of the testimony of Jesus, and of all things that he saw."

A THREE-FOLD BLESSING

Upon whom does God pronounce a three-fold blessing?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep ("observe," *Diaglott*) those things which are written therein." "Happy is he who is reading, and those hearing, the words of the prophecy, keeping the things written in it."—*Young's Trans.*

Note.—"Says the prophet: 'Blessed is he that readeth': there are those who will not read; the blessing is not for them. 'And they that hear':

there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. 'And keep those things which are written therein'—many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given, all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblessed."—*Great Controversy*, p. 341.

Dear reader, let us be diligent students of the book of Revelation in connection with the rest of the Bible; and let us give heed to, and put into practice, the things which we find revealed in this book, and which we understand. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

ARTHUR L. MANOUS.

THE NINETEENTH CENTURY IN A NUTSHELL

THIS century received from its predecessor the horse; we bequeath the bicycle, the locomotive, and the motor car.

We received the goose-quill and bequeath the typewriter.

We received the scythe and bequeath the mowing machine.

We received the hand printing-press, we bequeath the cylinder press.

We received the painted canvass, we bequeath lithography, photography, and color photography.

We received gunpowder, we bequeath lyddite.

We received the tallow-dip, we bequeath the electric lamp.

We received the galvanic battery, we bequeath the dynamo.

We received the sailing ship, we bequeath the steamship.

We received the beacon signal fire, we bequeath the telephone and wireless telegraphy.

We received ordinary light, we bequeath rontgen rays.

We received the flint-lock, we bequeath the Maxims.—*Selected*.

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FAME is vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow; only one thing endures—character.—*Horace Greeley*.

Guardian Angels

"THERE are many times when the pitying angel of rescue stands in the path of the tempted, and they see him not. He stands not as an adversary against them, with a drawn sword to slay, but as a friend, with an outstretched arm to save. He makes his presence known by the dumb instincts of nature, by the unuttered longings of the heart, by the solemn monitions of conscience, by the sacred lessons of experience, by the memories of youth and the anticipations of age. All who are willing to consider are sure to meet some angel of rescue in the path of temptation to warn them back to the right way.

Alas for the man whose eye is so blinded with the mists of worldliness and passion that he cannot see his good angel in the path, standing between him and destruction, warning him back, beseeching him by all the memories of childhood, by all the sacred and tender ties of early years, by all the lessons of experience and all the counsels of the wise and good, not to go on!

Alas for the young man whose ear is so fascinated by the siren song of the tempter that he cannot hear the angel whisper, "My son, if sinners entice thee, consent thou not. Go not in the way of evil men. Turn from it, and pass away. Let the remembrance of the innocent joys of childhood and the sacred pleadings of parental love be as a guardian angel to keep your feet in the path of life."—*March*.

Special

THIS journal is a special double number of the monthly BIBLE TRAINING SCHOOL. The regular monthly journal contains sixteen pages. The object of the journal is to increase an interest in the study of God's Word. The price of the monthly journal, postpaid, is *only twenty-five cents a year*; to foreign countries and Canada, forty cents a year.

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Give the Bible a Place

GIVE the Bible the place in your families to which it is entitled: and then, through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear *a whole family in heaven*.

—*H. A. Boardman*.

WITH your God-given will, you may dispose yourself in opposition to your disposition.

THE HEALER

(To a young physician, with Dore's picture of Christ healing the sick.)

So stood of old the holy Christ
 Amidst the suffering throng;
 With whom His lightest touch sufficed
 To make the weakest strong.

That healing gift He lends to them
 Who use it in His name;
 The power that fills His garment's hem
 Is evermore the same.

For lo! in human hearts unseen
 The Healer dwelleth still,
 And they who make His temples clean
 The best subserve His will.

The holiest task by heaven decreed,
 An errand all divine,
 The burden of our common need
 To render less is thine.

The paths of pain are thine. Go forth
 With patience, trust, and hope;
 The sufferings of a sin-sick earth
 Shall give thee ample scope.

Beside the unveiled mysteries
 Of life and death go stand,
 With guarded lips and reverent eyes,
 And pure of heart and hand.

So shalt thou be with power endued
 From Him who went about
 The Syrian hillsides doing good,
 And casting demons out.

That good Physician liveth yet
 Thy friend and guide to be;
 The Healer by Gennessaret
 Shall walk the rounds with thee.

—Whittier.

HOW THE CHRISTIAN RECORD IS PRINTED

A SERIES of six combinations of dots make the letters by which the blind may read. These are printed on rough Manilla paper, the impression being raised so that the reading may be done by running the fingers over the letters. All impressions on the "copy" are made with a machine similar to a typewriter, but having only six keys. Each key has but a dot that makes an impression, but the half dozen keys are necessary in order to make the various combinations for the letters of the alphabet.

The "copy" is turned out by Mr. Miller. Then he has it sent to another room where Mrs. A. O. Wilson stereotypes it. The stereotyping process is not unlike that of an ordinary daily newspaper process. A machine similar to the one used in making the "copy" is used in printing the dot-like letters on pieces of zinc. When the metal sheets are prepared, they are placed on a roller just as the metal from the stereotype process is fastened on the roller of a modern newspaper press. Then the electricity which runs the press is turned on, and the heavy Manilla paper is fed into the machine

just as the rolls of newspaper are eaten up by the throbbing press of an up-to-date daily paper.

As the sheets come out of the press, they are placed together in piles on one of the tables. Then another piece of zinc with more impressions, which to the blind mean letters, is placed in the press, and the same process is accomplished again. About 1,000 sheets are printed each hour. When sixty different sheets are made, the month's work on the magazine is completed except for the folding and stapling. This latter process is performed on a regular stapling machine.

And mind you, every bit of that work is done by persons who are stone blind. The electric press is usually run by C. N. Roberts. The stereotypes are made by Mrs. Wilson, and the copy is turned out by the editor, Mr. Miller. If you did not look into their sightless eyes, one would have a little trouble convincing you that they cannot see. They go about their work with the alacrity of persons who might be able to observe all they are doing. — *From "Lincoln Daily Star."*

A NOBLE WORK

FOR years the newspapers and periodicals of the land have heralded to the reading public praises and encomiums of Helen Keller, Valentine Haug, David Miller, Thomas Perkins, and dozens of others who have devoted their lives to improving the conditions of the blind; but there are few perhaps who know that in College View, Nebr., there is a man who is doing as much as anyone has ever done in helping the sightless.

From an office in College View, Charles N. Miller is sending out 2,000 copies of the *Christian Record* each month. The cost is defrayed entirely by subscriptions from those who are anxious to help those who are less fortunate than themselves. To the sightless the magazine is free, and it is the only religious magazine for the blind which is published in the United States.

There are more than a million people in the world, and more than 35,000 in our own country who have never seen the violet tints of the clouds at sunset, or the first flowers of Spring creeping through the snowdrifts. Also many more once had sight, but now night and day to them are one. For both of these classes Charles Miller and his four assistants are working.

Sometime since Mr. Miller conceived the idea of establishing a circulating library for the blind composed mostly of books treating on the Bible and religious subjects. Being blind himself, he had felt the want

for many years of books of this character as he had been unable to secure them in any circulating library for the blind. To assist in this work Mr. Miller took 30,000 copies of the BIBLE TRAINING SCHOOL Special number, published in January 1909, intending to sell them to secure funds to start this library. Others interested in this good work took hold with Mr. Miller and his good wife to sell these papers, and more than 30,000 of that number of the Special BIBLE TRAINING SCHOOL have been

sold in the interests of this work; and a fund secured which has enabled Mr. Miller to start the circulating library. Fourteen different books have been printed from the funds thus raised. The first volume in the library is entitled "The Sufferings of Christ," a book that can not help but lead the blind to see that Christ is their personal Friend and Saviour. The "Coming of Christ" and kindred themes are the subjects of the books that have been printed

for the circulating library. Mr. Miller has a sufficient number of each of these books so that he is sending them out to the blind people throughout the whole United States.

Mr. Miller and his wife have engaged 30,000 of this issue of the BIBLE TRAINING SCHOOL, intending to sell them in the interests of the project. From the funds thus received, he hopes to increase the number of books.



CHARLES N. MILLER

CHARLES N. MILLER is the editor of the *Christian Record*, which is published at College View, Nebr. The magazine is the only periodical of its kind that is sent to the blind absolutely free.

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